

SOCIAL PROGRESS

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Wise Men or Fools?

Charles P. Taft

Responsibility Follows the Facts

Thomas Parran, M. D.

**A Symposium on Social
Education and Action**

**General Assembly
Number**



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CHARLES J. TURCK

Editor

ELSIE G. RODGERS

Associate Editor

SOCIAL PROGRESS

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SOCIAL PROGRESS

Wise Men or Fools?

BY CHARLES P. TAFT*

WE ARE as a Nation growing older; a larger proportion of people each year is over 65 and a smaller proportion is under 25. Each year we have to fight harder to overcome the discouragement of age, and to cultivate the very life blood of our Nation, the energy, imagination, and initiative of young men and women. I need hardly remind you that young men won the American Revolution, wrote the Constitution, and made the new Government work. It was young men who gave their lives in the War, fourteen of them from my own class at Yale.

But why should the youth of to-day be the center of our attention? Why do we watch the young men and women of the new generation with curiosity and irritation and anger and affection? Because each of us knows that we must leave our work unto the man that shall come after us, and who knows whether he shall be a wise man or a fool?

We do well to cultivate the past if we do it with discrimination and common sense. You and I and especially the youth of to-day need a sense of the continuity of history. History probably does not repeat itself, but it is a procession, not a series of disconnected tableaux. Moreover it is like a procession of elephants with the tail of one in the trunk of the next. Let me break into the procession for a moment at the point of the American Revolution.

The Revolutionary Past

The American Revolution was a social movement, as Dr. Jameson showed more than ten years ago, and its leaders were vigorous young men who were not afraid of being called subversive influences. I can't help thinking that Governor Hutchinson, whose history of the Massachusetts Bay Colony has just been reprinted,

* An address delivered at the Continental Congress of the Daughters of the American Revolution on April 22, 1937, in Washington, D. C.

must have felt toward Samuel Adams and John Hancock a good deal as some high automobile officials feel toward sit-down strikes. The wild Irish immigrants, among whom I number some of my ancestors, did a lot of the fighting for us in 1776, while a lot of the "best people" were British sympathizers, who after the Peace Treaty were driven out of the Colonies to Canada. As they trudged sorrowfully northward into the wilderness of Ontario, as they looked back in the next four years upon the quarrels, jealousies, weakness, and confusion of the United States under the Confederation, they must have felt that much of their own lives had been wasted, and wished like Richard II to sit upon the ground and tell sad stories of the death of progress if not of kings.

But they were wrong, and it was youth joining hands with experience that picked up the torch from the past and moulded that matchless instrument of Government, the Constitution of the United States. The Constitution did not spring full panoplied from the brow of Jove; it grew from the distilled wisdom of the greatest political thinkers of the last two thousand years, adapted to the needs of our own country by those keen minds of the Convention who gave honor to the title politician. The document which those men shaped and smoothed will live through crises even greater than the one through which it has just passed, because those men put in it the qualities of youth and life.

But the Revolution did not end with the Treaty of Peace or the Constitution. Do you remember that in the States only 1 person in 25 could vote in 1789? My state of Ohio put manhood suffrage in its constitution in 1803, but it took the Dorr rebellion in 1841 to do it Rhode Island and not until 1850 did the last state go along. They called that the Jeffersonian and the Jacksonian Revolution, but Jefferson and Jackson were only the symbols. It was a revolution of youth, of young frontier families, and the Methodist and Baptist revival had a lot to do with it.

A Look at Modern Times

Look at modern times with that revolutionary past marshalled behind them, and surely you will understand youth better. Millions of men and women to-day do need work, and often when they get a job, it is in an organization whose constitution and frame of government is closer to the authoritarian state than to

the democratic self-government of a free people. Young people are excited about that. Perhaps they do emphasize too much the dark side of modern times but it does the rest of us no good to close our eyes to it. How can we marshal the energy of youth, and join hands to make a better world?

We must begin by intelligent observation of the younger generation. In many parts of the world they have come together in mass movements, marshalled behind programs that promise to cure the ills of the world. England and the United States have not seen that phenomenon in its full force; perhaps we may never see it. But the influence of the ideas in those mass movements we cannot escape. Young people are disturbed and finally aroused by economic insecurity, the denial of a chance to make their contribution to progress. They are tremendously stirred by the ideal of peace in our time. They have a real passion, many of them, for the under dog. They are offered the sure cure of the medicine men, and over against it they see only a well-meaning philanthropy, bumbling self-seeking politicians, and reactionary manufacturers. At least so they are told and so they believe. In a modern scientific world they are sometimes as sentimental as old lavender and lace, and occasionally like their elders they swallow as gospel propositions lacking any semblance of logic and reason.

But how can you meet that situation? You can't do it by trying to compete with the promisers. The most unscrupulous and ruthless will always win out in that kind of competition. The panaceas of the social gospel and production for use, for instance, and all the other tag-words of the intellectuals become a little silly when the brickbat crashes through the factory windows, or the man on horseback appears on the avenue.

Neither can you get anywhere by preaching liberty, damning fascist dictators, or painting red networks of communism across every evening sky. I don't say that because those sermons and curses are false, although many are. I say it because nobody is converted by that process of controversy. The one who shouts about communism is always discounted as a fascist at heart and vice versa. The Liberty League becomes the whipping boy of the have nots.

Especially futile are the current efforts to identify pacifism with socialism. Young people hate war with a deep hatred, and

they should. They will never admit that it is inevitable. They demand that it be stamped out like disease. They cannot see why "defense" means protection of foreign trade and foreign investments, and they demand, with some reason, I must say, why we should spend a billion and a quarter dollars a year for that defense without any reliable study of what we are defending and how we should do the job. That may be wrong, but it is the product of intelligent cerebration and should be treated as such.

Recipe for the Treatment of Youth

Well, what *can* you do with these irritating young whippersnappers, then—like me? With some trepidation I offer a recipe for the treatment of youth in modern times.

Begin with a big self-application of patience. I don't mean something lazy and passive. I mean the kind of endurance that produces character and hope. That kind of patience grows from convictions of your own, that are tough and elastic from rubbing against other contrary convictions; they are not something hard and brittle from a protected life. Don't forget that steel is the most elastic substance we know—it gives and springs back into place. And it is designed even to resist destructive stresses and strains, without censorship. We are going through hard times for those that love and appreciate tradition. But remember that traditions were once innovations; remember that we had to have the five terrible years of the Confederation in order to get the Constitution; and remember that the Constitution itself was close to revolutionary in its day.

Give youth responsibility and experience. How can young people learn otherwise? We shut them out from participation in life itself and then damn them for trying to set up an artificial life of their own. I don't believe in youth movements because I want youth in the stream of life, but I am not surprised at what they do when they can't get into the stream. It is just like damning labor unions for being irresponsible in bargaining when they are given responsibility only for war, not for bargaining. War breeds ruthlessness, peace breeds honor. For labor unions and for youth, give them a chance and give them time.

Love of Country

Build a real love of country that endures 365 days in the year. Its foundation must be a love of land and soil and neighborhood, difficult as that is for an urban and a mobile people. Perhaps it is the feel of the soil about the plow, or the loveliness of the parks and little garden plots and flowering trees bursting into color. Or it may be the familiar vista and the old rock with the carved initials, or the familiar corner of the old haunts with the worn table and the voices of old friends. Doesn't that feeling for country make you rage down deep in your soul when you see some of the eyesores vile men make or the wrecks of human lives that equally vile men help to produce? I rode through the near South recently and saw farm after farm whose once black soil was bare red gullies. Like trees, only God can make top soil in quantities, and I wanted to cheer when I passed one lonely farm whose tenant was trying to help Him by brushfilling the gullies and contour plowing and ditching. Youth understands city and country planning for land and water and mineral resources, for streets and housing and public buildings. That, I say, is part of patriotism to young men and women to-day.

To youth love of country is all inextricably mixed with love of people, individual people. The real heart of our democracy began with the conviction of the Levellers in England three hundred years ago that the poorest he in England had a life to live as the richest he. There is no sight like that of a great minister of God in a downtown church welding into a huge but very real family, people from every walk of life, and building in each one a feeling that he or she is making some contribution to the community life. Young people fit into that family and young people get excited when members of that family suffer. They demand, and rightly, that every one of us shall be concerned with that suffering and do something about it. They want action and they are entitled to get it.

But young people to-day are bred with the scientific spirit. They may be taken in for a while by muddleheaded sentiment, but in the end they understand and admire hard-headed common sense, and are willing to have proposals and ideas discussed critically back and forth before action starts. Reaction they despise, but

(Continued on page 40)

Responsibility Follows the Facts

The Attack on Syphilis

BY THOMAS PARRAN, M.D.*

EIGHTEEN months ago no newspaper or popular magazine carried stories about syphilis and gonorrhea.

A year ago a newspaper syndicate turned down newspaper rights to an article entitled "Stamp Out Syphilis," on the ground that the public wasn't ready to read frank discussions of the problem; the success of newspaper syndicates depends upon their judgment in matters of this kind.

Until January of this year one of the great press associations had never used the word syphilis in the text or in a wire story.

But those were just final mileposts before a revolution in public discussion. Ten months ago a widely circulated popular magazine, *Survey Graphic*, did publish the article on syphilis, referred to above. Privately syndicated by *Survey Associates*, it was run serially in 175 newspapers. It was condensed and used in *Readers Digest*. Hundreds of thousands of reprints in both forms have been sold. It is estimated to be the most widely circulated magazine article of the past decade.

Public meetings and professional conferences have been held throughout the country and are reported at length in the press. Two thousand clippings on venereal disease for the month of February alone was the grist for one client of the clipping services. The United States Public Health Service is receiving numerous inquiries each week from civic, social, industrial and fraternal organizations wishing to coöperate in some way in the fight against syphilis and gonorrhea.

No opposition to this drive has come from any source. On the contrary our editorial clippings frequently bring us criticism of local authorities who have not been thought vigorous enough in their action for a control program. It is plain that public opinion means business in its fight against syphilis. It wants somebody to do something about it.

* Surgeon General, U. S. Public Health Service.

What is the meaning of this revolution in public attitude toward a disease the very name of which until recently was sealed in a tight taboo? One need not, I think, look far to find the answer. There has been within little more than a generation, a revolution in knowledge. *Social responsibility has merely followed the facts.*

Let us consider this process of a change in attitude by contrasting Grandfather's knowledge with our own.

Forty years ago no man had seen the spirochete of syphilis. Forty years before that the medical world had not demonstrated the association of microbes with disease. It is small wonder that our fathers associated syphilis only with sin and ended their social responsibility with the ostracism of the sufferers.

Then, in 1905, Schaudinn peered down the brass barrel of his microscope and in a shaft of light saw the spirochete. In 1910, Ehrlich announced to the world his discovery of an arsphenamine which is the basis of modern treatment. Syphilis became a medical problem. Not suddenly, of course; there were still physicians who would not treat it or who would conceal the diagnosis from their patients as a fact too delicate to mention. But medicine progressed.

What are the medical and social facts which dictate action against syphilis today? They are few and simple.

Syphilis is a disease. We know how to diagnose and treat it. Physicians have in their possession the means of curing the individual, if he appears for treatment early in the disease, or the means of greatly alleviating the tragic heart and nervous system complications, which come when treatment is delayed until the later stages.

Syphilis is communicable. Like scarlet fever, tuberculosis or smallpox it may pass from one person to another. Nor is its communication limited to sex contact. There are cases on record which show the disease as having been incurred from kissing; from the use of a recently soiled drinking cup, napkin or handkerchief, from a pipe or cigarette; in receiving services from a diseased person, such as a nursemaid, barber or beauty shop operator; and in giving services such as those of doctor, dentist or nurse, to a diseased person.

Syphilis in number of cases ranks first as a menace to the

Nation's health. More than 500,000 new infections appear for treatment every year. Nearly 600,000 old cases, heretofore untreated by authorized sources, appear for treatment for the first time. These figures may be compared for some criterion of comparative urgency with 37,000 cases of diphtheria, 235,000 cases of scarlet fever, 11,000 cases of infantile paralysis, 18,000 cases of typhoid fever.

Syphilis ranks high in virulence. It is generally ranked fourth or fifth among our greatest killers, but if complete statistics could be had, might rank second or third. It gives us 10 per cent of our insane, 15 per cent of our blind, many of our stillbirths, abortions and crippled children.

Yet syphilis is not known or its threat understood even by its sufferers. The taboo has kept essential knowledge from them. Two out of three, when newly infected, go untreated or go to an advertising quack or try some drug store compound for self-medication. Some of them believe that when external symptoms disappear their troubles are over. These, whom our secretive social attitude has confirmed in their naïve security, are the source of countless infections to innocent people.

Our mail at the U. S. Public Health Service is a tragic monument to the taboo: women, who never heard of syphilis, infected by their husbands; women, who know nothing of it until the birth of a diseased or subnormal baby; boys who have acquired the disease fearful to seek treatment in their communities for fear of discovery; men, women or innocent children, who may not have treatments necessary to protect their lives, their sanity, or their families, because they cannot afford the prices commonly asked for treatment. The social morality of the present method of handling venereal disease is indefensible.

Mere medical knowledge of *how* to cure syphilis is not enough. Mere public resolution that "something ought to be done about it" is not enough. Civic leadership is confronted at the moment with the challenge of supporting a definite program for the control of syphilis and gonorrhea.

That program has been instituted. From Social Security Act funds \$8,000,000 was allocated for public health purposes. Some of that will go to the fight on venereal disease. A conference of health officers and physicians which met in Washington late in

December advocated a \$25,000,000 appropriation to finance the control program. These funds would be for grants-in-aid to be matched dollar for dollar by State and local governments.

The next step is administration. Health officials must set up programs which will work. They must have the support of the community in securing sanction for those programs and in making them work. More than a year ago the requirements of such local programs were set forth in a report of a special advisory committee to the United States Public Health Service whose duties were to study the administrative problem.

Each large community must have a full-time venereal disease control officer trained alike in syphilis and public health. That recommendation was the cornerstone of the committee's program. Syphilis demands that much time and attention. Its diagnosis and treatment are so specialized as to require an officer who can devote himself to this problem alone.

Syphilis should be handled by the health department just as any other communicable disease is handled, the committee declared. There is a public interest in finding cases and bringing them to treatment. There is a public interest in rendering these cases noninfectious so that the disease may not be passed on to other members of the community.

Diagnosis of syphilis needs the support of a specialized laboratory technic. Diagnosis of syphilis must combine the skill of the physician with the tests of the laboratory technician; a large proportion of cases cannot be detected by office examination. Few doctors can afford the time and equipment, few have the special training, to carry on the laboratory phase of diagnosis. The cost of this work is prohibitive to most patients. Therefore, continued the committee, health departments must set up laboratory facilities to serve the medical profession as well as their own clinics.

Treatment of syphilis is a long and tedious process. It comprises some 40 to 80 treatments extending over nearly a two-year period. The drugs used, an arsenical compound and bismuth, are expensive, prohibitive to most patients. Where necessary these must be supplied free.

Transmission of syphilis from mothers to children can be definitely prevented in 91 cases out of 100. Facilities for the

testing and treatment of pregnant mothers, regardless of economic status, must be provided. Follow-up of contacts of venereal disease patients must be instituted to discover and arrest the spread of the disease through the community. These and other recommendations were set forth in detail by the committee.

That, in outline, is the program for which health authorities and the medical profession ask support. It will require determination and the expenditure of money—though nothing like as much money as venereal disease costs today in disability, insanity, unemployment and death. To the extent that we win it will cost less.

We know that it can be done. Sweden has fought syphilis until the very teaching of the disease in medical schools languishes for want of cases to demonstrate. Denmark has defeated syphilis. In England the demands for treatment are less than half the number of 15 years ago when its system of clinics was established. America must mark syphilis as the next great plague to go.

SOCIAL EDUCATION AND ACTION IN YOUR CHURCH

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The Growing Social Mindedness of the Presbyterian Church, U. S.

BY ROBERT WHITFIELD MILES, D.D. *

WHEN your editor requested me to write on the growing social mindedness of the Presbyterian Church, U. S., or as it is familiarly called the Southern Church, it brought definitely to mind the fact that our Church is developing along this line. Sometimes it would seem that the progress is slow, but withal it is certain. As one looks back on the past few years he is conscious of an undercurrent among our people that is rising steadily into a tide of social consciousness. This is true not only with the Southern Presbyterians but with Christians throughout the land. We have lagged in this undoubtedly; our prayer and desire is that our advance will quicken in a truly Christian manner.

I have been endeavoring to formulate reasons that explain our tardiness in social action. If we can arrive at an understanding of the forces that make for this we have gone far in outlining corrective measures.

One explanation is that the Southern Presbyterian Church essentially, is a theologically conservative body. Now when you are theologically conservative you are on the defensive; your energies are employed in fighting rear guard actions rather than advancing into new fields of effort. When people are concerned overly with "defending the faith" they do not expand the faith. Upholding the theological status quo is too often apt to lead to acquiescence with the social environment that is dominant. One interesting exception to this is the Anglo-Catholic group in the Church of England who are theologically retroactive, while at the same time extremely forward minded in social matters.

There is quite an active group of premillennialists in the Southern Church. This statement is explanation in itself. When you are obsessed with the fantastic vagaries of extreme premillennialism your social outlook is limited.

* Pastor First Presbyterian Church (U. S.), Lexington, Ky.

Some five or six years ago the conservatives in the Montreal Assembly centered their attack on the Federal Council, doing so exclusively on theological grounds. Cutting the Church off from the Council still further separated the denomination from sources that would have quickened our social consciousness. A spirited effort was made in '33 to resume our relationship with the Council but this was unavailing. Perhaps our return will coincide with the merger of the larger Presbyterian bodies, a consummation to be hoped for and that right speedily.

The South itself is conservative but in a diminishing manner. This is another way of saying that provincialism is being dispelled. Might I hasten to add that we are not the only provincially minded people in our country—a rather common American ailment. Now it is bromidic to say that sectionalism in the South developed as a result of 1861-65 but in a large measure this is a fact. Virginia for example did not regain its economic position of 1860 until the twentieth century had arrived. Men in the South were so desperately concerned with gaining an economic foothold that the rest of the country was only a dim, hazy outline. In recent years the development has been so amazingly rapid that Southerners have been overwhelmed in part. Economic problems that the East and North met during a generation were precipitated over night into the lap of the South. This is a transitional period in an especially marked manner throughout the territory of the Southern Presbyterian Church.

Tenant farming, factory conditions, the Negro, are questions confronting us, to mention only a few. Our Church is a small one, numbering a half million communicants. We are essentially an urban and village Church though in parts of Virginia and North Carolina there are large country parishes. In some Southern States, Georgia for instance, there are as many members of another denomination as in the entire Presbyterian Church, U. S. These facts are stated to show that all too often we have not had at first hand Church contact with the tenant and mill classes. This is not an excuse nor an apology but a condition that may explain in part our failure to appreciate the conditions surrounding us.

Tradition and prejudice, which is traditional, have influenced us in our attitude toward the Negro. This traditional prejudice is compounded of so many elements that we cannot enter into a

discussion of them here. Undoubtedly the Southern Presbyterians have erred, and that grievously, but the account is not all on the debit side. Much unpublicized Christianity has been practiced in this most baffling of all our social problems.

This question of race, especially that of the Negro and white, is a good one from which to look at the positive attitude of the Southern Church. Our men have participated actively in the work of the Southern Inter-racial Commission with headquarters at Atlanta. For many years this was headed by Dr. Alexander, now with the government. His successor, Dr. Eleazor, is carrying on the notable work. It is not necessary to review the accomplishments of this commission except to say that it has been the most practical and successful attempt made to develop understanding and cooperation between the races. Mr. John Egan, a Presbyterian elder, was one of the directing geniuses of the movement. Our ministers and laymen serve on their committees in scores of cities throughout the Southland.

But the Church is going beyond this. At the Augusta Assembly last May the committee on Moral and Social Welfare brought in a searching report that cannot be studied without realizing the forward step our Church is making. The attention of Assembly was directed to the social, economic, political and educational condition of the Negro. This part of the report recommended "That members of the Church, and organizations within the Church, give their earnest attention to the present question of race relations in all its ramifications, especially to the needs of Negroes in their own community. That they do all they can to cultivate good will and to create a moral and social climate in which it will be difficult to do unjust and unkind things, and easy to do the fair and brotherly thing."

The entire report of the Social and Moral Welfare Committee is of especial interest to the subject under consideration. Generally speaking reports of this nature do not initiate movements of thought but vocalize and focalize thinking that has gained headway. The demand throughout the bounds of Assembly came from many places before it found substance and voice in the report of the committee.

Not that there was no opposition. This was marked in previous assemblies, and at Augusta the die hards employed various parlia-

mentary devices to block the report, but to no avail. The report dealt with the threat of war, need for economic justice, race problem, gambling and liquor questions and recreation problems, in a manner unerring in its diagnosis and fearlessly Christian in its recommendations. When one reads this report and realizes that the 1936 Assembly in Augusta, commemorating the 75th birthday of Southern Presbyterians, adopted it, there is brought home a realization that progress is being made along the lines of social mindedness in our denomination. The debate preceding adoption was conducted on a high plane, evidencing keen appreciation of the questions involved.

Illustrations from two synods will underscore the above. Some six years ago the Synod of Virginia voted to abolish the military feature of its preparatory school at Danville, changing the name from Danville Military Academy to Presbyterian School of Virginia. There still remains one Presbyterian College in the South with an R. O. T. C. but criticism of this is mounting steadily. Two years ago in Danville, Kentucky, the Kentucky Synods U. S. A. and U. S. held a joint Session at Centre College. The U. S. Committee on Social Action presented its report, following which addresses were made by Dr. John McDowell and Dr. Stuart Oglesby of Atlanta. Southern men refer to this as one of the most challenging programs ever presented at a Synod of Kentucky, U. S.

More and more are we awakening to the fact that individual consciousness of sin and individual salvation are not enough. A corporate sense of guilt and a social saving are essential. We are thankful to say that Southern Presbyterians are moving into place for their part in the endeavor.

NEW LIFE AND NEW LOYALTIES

New life comes to those who share in planning a creative enterprise. New loyalties come to those who share in carrying through such an enterprise.

—Hornell Hart, *Hartford Theological Seminary*

For a Young Man

BY MARJORIE MARKS

Like proud and headlong Icarus, into the path
Of the rising sun he is gone without good-byes.
For him, the eager, lurks no aftermath
Behind the hope in his far-fixed eyes.
For him, steel-sinewed, puny are the ties
Binding future to past. For him, wing-fleet,
The earth's an odious blur and paradise
So near, so unimaginably sweet.
This then is growing old—to stand and gaze
Forgotten at youth's gallant eagle-flight,
Knowing it earthward doomed, even as his day's
Brief sun must fade away to endless night.
Wistfully gaze, and feel our thin blood stir,
And the scars ache where long ago wings were.

—*Harpers Monthly Magazine, April**

* Used with the permission of *Harpers Magazine*.

Where Cross the

The Wagner Labor Relations Act

When the Supreme Court held constitutional by a 5-4 vote the Wagner Labor Relations Act in cases involving a steel company, a clothing manufacturer, a manufacturer of trailers and the Associated Press, it did two things of enormous significance to the industrial life of America. First, it sustained Congressional action in fields that were heretofore not regarded as interstate commerce. Said the Court: "When industries organize themselves on a national scale, making their relation to interstate commerce the dominant factor in their activities, how can it be maintained that their industrial labor relations constitute a forbidden field into which Congress may not enter when it is necessary to protect interstate commerce from the paralyzing consequences of industrial war?" Second, the Court found nothing unconstitutional in the principle of the act that employers can be compelled to bargain collectively with their employees who may act through representatives of their own choosing. With the machinery for peaceful settlement of industrial quarrels in nationally-organized industries thus approved by the Supreme Court, Christian leaders in labor and capital should take the lead in making this kind of machinery work to the satisfaction of all concerned.

Carpetbaggers of Industry

Churches in southern communities should study the moral problems that arise when a new business seeks to enter the community with low standards of wages and long hours of work. The average Chamber of Commerce thinks only in terms of the total payroll that such a business might bring to the town. The churches must think in terms of the pay that is offered to each individual worker. If that pay is below a minimum needed for a decent standard of living, it is not likely that the new business will have much to contribute to the physical and moral wellbeing of the community. The breakdown of the N. R. A. played into the hands of certain wage-dodging concerns in the

Crowded Ways of Life

North, East and Middle West, and these companies are moving to the South, where a surplus of labor, destitution among the tenant farmer class, and lack of union organization and of adequate labor laws make that area a golden opportunity for cheap industrial concerns that have not been able to succeed where standards of employment and of fair competition are higher. The facts have been collected in a pamphlet by Thomas L. Stokes, a competent newspaper investigator and reporter, published by the Amalgamated Clothing Workers of America. Let the church inform itself.

Motion Picture Standards

The tremendous influence of the motion pictures in setting standards of conduct for millions of young Americans who are consciously or unconsciously influenced by what they see upon the screen makes it necessary for Christian organizations to be on guard against any pictures that offend the canons of decency that fairly represent the life of Christian America. The motion picture industry has sinned repeatedly against these standards. Nevertheless, those who know how effective an inner reformation can be as compared with any outside compulsion welcome any sign of improvement in the attitudes and purposes of the motion picture producers. Within a few weeks, pictures produced under a new policy adopted January 25, 1937, by the Association of Motion Picture Producers, Inc., will be released, and the Christian public will have an opportunity to judge the interpretation and scope of this new policy, which as announced by the Production Code Administration reads as follows: "In the future, scripts or pictures, which in the judgment of the Production Code Administration contain unnecessary or excessive drinking or drunkenness, *will be rejected*, until such offending scenes, action or dialogue are deleted." The regulation was not made retroactive to affect pictures then completed or nearly completed but not yet released. Is it too much to hope that we may begin to see a marked improvement in the moral standards of the screen?

Marriage Laws in Maryland

The recent biennial session of the State Legislature of Maryland changed the marriage laws of that State so that after June 1st, 1937, applications for marriage must be made 48 hours before the issuance of the license. It is expected that the operation of this law will break up the marriage mills that have been conducted at certain county seats within the State, notably at Elkton, Rockville, Cumberland and Oakland. The Committee on Social Action of the Committee on Christian Education of the Presbytery of Baltimore did outstanding work in accomplishing the passage of this bill. Rev. James J. Coale of Annapolis of the Committee was instrumental in having the Marriage Bill introduced by Senator Wilmer F. Davis (an Alumnus of Princeton University) of Caroline County; Rev. A. Brown Caldwell organized the "Committee on Marriage Legislation of Maryland" in which Roman Catholics, Jews and Protestants served in a remarkable demonstration of effective and coöperative effort between the religious groups for the passage of the bill. Governor Harry W. Nice of Maryland signed the bill on Monday evening, March 22nd, with a fountain pen which is now in the permanent possession of Rev. Caldwell, Moderator and Stated Clerk of the Presbytery of Baltimore.

Shall We Bar Child Labor?

Although the number of states that have ratified the proposed Child Labor Amendment has now reached twenty-eight, there seems to be no probability that the eight additional states required for ratification can be secured this year. As time passes, the danger increases that when the Amendment is finally ratified, the Supreme Court may declare that it has not been ratified within a "reasonable time" after its submission to the people. Therefore, those who are determined to end the exploitation of children in America are urging the enactment by Congress of the Wheeler-Johnson Bill, patterned after the Prison Goods Law recently upheld by the Supreme Court. The proposed statute will make state laws governing the sale of child labor goods applicable when they cross state lines, will prohibit the importation of child made goods into states which forbid their sale, and will require informative labels on such goods when offered for interstate commerce.

***Ambassadors
of Good Will***

Among the treaties negotiated at the Inter-American Conference for the Maintenance of Peace was the Convention for the Promotion of Inter-American Cultural Relations. Each signatory government proposes to award annual fellowships to two graduate students or teachers of each other country and also to select a visiting professor to lecture and promote in various ways better understanding among the nations. The expenses of the fellowships and the salaries of the professors are to be paid by the sending countries. It is no exaggeration to say that the future peace on this hemisphere may depend on the character of students and teachers who are sent to our Spanish-American neighbors. When the Senate ratifies this treaty, as it should do, the churches should encourage competent scholars of Christian faith to seek appointment under the terms of this convention. The United States represents traditions of democracy inseparable from the high sense of responsibility that has been nourished by Christian faith. Our representatives in culture should have a background of religion. For religion will qualify them to be ambassadors of good will.

***The Younger
Generation
Speaks***

The steady growth of public sentiment against liquor is easily observed among student groups. For example, at a recent meeting of the Student Fellowship at the Western State Teachers College at Kalamazoo, Michigan, four students gave personal testimony on the topic, "Why I do not drink." Vivian Dietrich has three reasons: her rôle as the aunt of two adoring nieces; her career as a teacher; and her wish to be at her best as wife and mother. Arthur Homing cited his health as a reason, and also the effect that his drinking might have on other people. Ralph Gesler said that he could not reconcile drinking with the life of a person who had joined the movement, "Christian Youth Building a New World." Catherine Wray spoke of the effect of drink in broken health and broken minds. These young people, and thousands like them, are thinking things out for themselves, and they are not afraid to state their conclusions. A twenty million dollar liquor advertising campaign cannot change them, because it cannot change the facts.

What Is Social Education and Action?

BY CHARLES J. TURCK *

(In this General Assembly number, the attempt has been made to present as clearly as possible the task of the Church in the field of social education and action. The statement of the General Director of the Department is followed (1) by an article indicating how a Presbytery conceived of its task, and (2) by an article indicating what a local church did. With these articles as background, we hope to advance further in study and activity projects in the coming year.—Editor)

WHAT is social education? What is social action? These are the first questions that arise in the mind of one who reads that the Presbyterian Church has established a Department of Social Education and Action. Although the General Assembly in creating this Department in the Board of Christian Education did not define the terms, the actions of the Assembly in adopting the Report of its Committee on Social Welfare and in adopting the Report of the General Council made entirely clear the principles on which the Department rests and the activities that are assigned to it.

It is probably true that no clearer statement of the relation of a program of social education to the Gospel of Jesus Christ has ever been presented to a church body than that which is contained in the first paragraph of the Report of the Committee on Social Welfare, presented to the 1936 General Assembly by the chairman, John E. Kuizenga. It reads as follows:

It is always in order for the Church to reaffirm its determination to adhere to the one Gospel of Christ, and such a reaffirmation is particularly germane in a time like this, when the discussion of man's relation to brother man tends to absorb so much of our thought. This one Gospel is the "glad tidings" that man may stand right with God through our Lord Jesus Christ, who for us men and because of our sins became incarnate and lived and died and rose again, "that repentance and remission of sins should be preached in his name unto all the nations," and that thus men might individually accept him as Saviour and Lord. It is evident in the Scriptures that God's

* General Director, Department of Social Education and Action, Presbyterian Board of Christian Education, Philadelphia.

purpose in this Gospel is not only that man may stand right with God but also that man may stand right with his fellows; even as the Lord himself joined with that great word, "Thou shalt love the Lord thy God above all," that other great word which he declared like unto it, "Thou shalt love thy neighbor as thyself."

Clearly, the Department of Social Education is not concerned with the proclamation of a social gospel or a substitute gospel of some other sort. There is but one Gospel. But contained within that gospel are great principles of life that are helpful, not only as a pattern for individual life, but as a guide pointing the way to a more Christian community and to a better social order. Such principles are enumerated in the report as including: (1) that the individual is sacred because he is made in the image of God and therefore he must have the opportunity to live the fullest personal life of which God made him capable; (2) that the individual has responsibilities as well as rights, that he is a steward of wealth, of ability, of education, of health, and life; (3) that there are no laws, economic, social, or political, that are not subordinate to the moral and spiritual laws and principles which it is the obligation of the Church to proclaim and teach; (4) that the Church cannot be indifferent to any conditions or any relationships in life that rob men of the fullest life designed for them by God.

It is within this field, where economic, social, or political laws have operated to create conditions that rob human beings of health, of economic well-being, of educational opportunity, of happy social relations, of the appreciation of beauty, of the attainment of righteousness—it is on this scarred battlefield that the Department of Social Education and Action is expected to serve.

No one familiar with the magnitude of the field and the strife of great interests represented in it would expect dramatic or instant results. Ministers and socially minded laymen have labored for years to better social conditions, and no church department can hope to rival the heroic efforts of these Christian workers in the field. The Department may serve the workers, may help to coördinate efforts, may assist in developing throughout the church sound understanding, right attitudes and commit-

ments, but the battles will be won or lost by the workers in the field.

What is the task of the Department of Social Education and Action? The General Council, in the report approved by the General Assembly, declared that an adequate program for the Presbyterian Church in the field of social welfare would be "in terms of definite objectives for the whole field of social welfare" and would aim to do the following things:

1. To lead to an understanding of the social implications of the Christian message and the application of Christian principles to the social problems of today.
2. To develop in individuals and groups a critical but fair attitude toward social questions; a habit of considering impartially, all the facts; the ability to reach conclusions on the basis of evidence rather than to accept, without question, dogmatic opinions and arbitrary solutions of social problems.
3. To lead to an acceptance of personal and social responsibility for the correction of existing social maladjustments and for the creation of a more Christian social order.
4. To assist in the discovery of Christian social goals and of suitable techniques for their attainment.
5. To help individuals and groups to build up a type of conduct that is consistent with these goals.
6. To aid in formulating programs of social action looking toward a more Christian social order and to stimulate participation in such action as a responsibility of Christian citizenship.

It may seem on first reading that these aims, except the sixth, do not give sufficient attention to the matter of action. Has the Department been improperly named a Department of Social Education and Action? The answer will depend on one's interpretation of the statement of aims, on the relative importance that study and action assume in one's own judgment, and on the activities of the Department and of the committees under this charter. The duty to act is at least implied in each of the six statements of purpose; it is made express in the sixth. It is clear that education is primary and that action not founded on knowledge of the facts, good judgment, and a Christian attitude

toward all persons and elements involved in a particular situation, will cause more harm than inaction would cause. It is also clear that any study program that stops short of action represents a totally inadequate idea of education and of the Christian obligation in this field.

The matter of action, however, is definitely included among the aims of the Department, as follows:

6. To aid in formulating programs of social action looking toward a more Christian social order and to stimulate participation in such action as a responsibility of Christian citizenship.

It is clear that the effectiveness of such action will depend upon the earnestness with which individual Christians and groups of Christians accept the obligations of citizenship. The activities in which these Christians engage will not as a rule represent the organized functioning of the church, but rather they will be the expressions of their own consecrated Christian faith, united in a fellowship with like-minded persons in the community. It is important that this distinction between official church action and the action of a fellowship group be kept distinct, for otherwise the action program might involve churches in disputes which would prove divisive and require declarations concerning particular methods which the Church is frequently not qualified to make.

There are no short cuts to the building of a social order. The Department of Social Education and Action is not a short cut. It can be of help in developing within the whole membership of the Church right understanding and right attitudes toward social problems, a sense of personal commitment to the task, and a willingness to participate courageously and effectively in those programs of social betterment that claim their allegiance.

The Department of Social Education and Action is the servant of the Church. Within the scope of its charter, the Department wants to help the followers of the Lord Jesus in all our churches to think of every social situation in the light of the Gospel of Jesus and of His principles of the abundant life for all and to act as Jesus Himself would act if He were present at the scene of social strain or strife.

Some Practical Suggestions

BY EDWARD F. DENISON *

THE Chicago Presbytery has charged its Department of Social Relations of the Presbytery to give counsel and suggestions to it and the local churches on the following subjects:

1. The Church and Peace.
2. The Church and Legalized Liquor Traffic.
3. The Church and Amusements.
4. The Church and Industry.
5. The Church and Race Relations.
6. The Church and Protestant Charities.
7. The Church and Civic Life.

The Department as an integral part of the newly established Department of Social Education and Action of the Presbyterian Board of Christian Education recognizes the leadership of that group and acknowledges its assistance in materials and suggestions.

Your own Department believes it has been commissioned by you to do at least three things:

1. To give emphasis to the need for the interpretation of the teachings of Jesus as they relate to the Christian's dealings with his fellows, especially where important issues with groups of people, large and small, are involved and where social rights and justice are endangered.

2. To suggest practical means for the stimulation of a social consciousness in the membership of the local churches.

3. To make it possible for ministers and laymen to share experiences and points of view through forums and to hear the subjects listed above discussed by competent persons.

* Elder in the Albany Park Presbyterian Church, Chicago, Ill., and Secretary of the National Council of the Young Men's Christian Association of the U. S. A. This statement constituted the report of the Department of Social Relations of the Presbytery of Chicago, and represents the thoughtful and practical suggestions that Christian laymen and ministers are making to the churches in the field of social education and action. The Editor regrets that space does not permit the printing of similar reports from other presbyteries in this issue.

Your own Department committee does not feel that it has responsibility to suggest solutions for the difficult and highly complex problems of modern society, nor does it claim any competency at this point, but rather urges that the churches and their ministers undertake to find in the Christian message a solution and to suggest methods by which that message may find more adequate expression.

Like the Master we seek to follow, we would not distinguish between a personal and a social message, but, like Him, would put them both in one sentence. Surely, he who serves God must serve his fellow men, and he who serves his fellow men will surely find God.

Nor would we urge that the Church by resolution or otherwise necessarily take action on controversial social questions. Many of them are highly complex and the right course is hard to determine. Ministers are not, by virtue of their calling, experts on economic or sociological questions. They are expected to be experts on interpretation of the Christian message. Christian men rightly differ greatly on method; they should be one in the acceptance of Christian spirit and motivation.

The concern of your Social Relations Department is for an informed and socially minded ministry and laymen, and ways and means by which this may be brought about. To this end we submit some definite suggestions.

The attitude of the local church toward social justice is determined in considerable measure by the point of view of its minister. If he is informed and intelligent and interested in a Christian society, he will bring those forces to bear which will make his membership like-minded. The position of the Presbyterian Church on social issues during the years immediately ahead will be determined by those men who are now its ministers. Attitudes are determined by many things, but in large measure by associations. It is the hope of the Department, therefore, that the present ministers of the Church shall through selected reading, association with forward-looking persons, and contact with actual social conditions in the city, become increasingly informed on the social issues of the day.

But any organization progresses as it feeds into its professional group the very best available young men. The Department is

concerned that as local ministers and elders seek to discover young men to enter the ministry, they look for those with a social outlook, relate them to colleges prepared to give good courses in Sociology and Economics, and give them actual contact with social problems.

Perhaps the largest responsibility for the creation of a socially-minded ministry is on the seminary itself. It is the determiner of its admission requirements. It establishes its own curricula. It employs its own teachers. Perhaps it is not too much to say that one can tell the attitude of a minister on social questions if he knows the seminary from which he graduated.

Other professions have found it desirable to use the laboratory method of teaching; some professions require an extended internship. Young doctors learn to combat disease not alone in the classroom, but also in the hospital wards under expert professional guidance.

The City of Chicago is certainly a great laboratory, with many social experiments going on, racial stresses, shifts of population, strikes and lockouts, taverns, and slums. In the very midst of these strains and stresses are thirteen Presbyterian neighborhood houses. Surely, it ought not to be possible for a young man to come out of a seminary in Chicago and not be socially minded.

The Department in its report now turns to the suggestion of ways and means by which the local minister may create a better informed social consciousness in his congregation.

1. The local minister and church officers can look to the quality of life in their church. Harold McAfee Robinson in "Social Progress," the magazine of the National Department of Social Education, in the November, 1936, issue says: "The first concern of the Christian Church must be for the quality of its own life. There is in our day a very wholesome longing to explore again the life of the early Christian community. There is little use in discussing the function of the Christian Church in the world until we have come to some understanding of the fact that it is in the long run the quality of life within the Christian community which teaches the world."

2. The local minister helps to create a better social consciousness by the character of his preaching. Certainly the minister will not pose as an expert on difficult social questions, but he will

seek to bring the implications of the teachings of Jesus to bear upon them, and on this he is expected to be an authority. It is to be ardently hoped that as he preaches the teachings of Jesus as he sees them, he may have freedom from pressure from minority groups whose own security may be involved. The freedom of the minister in his own pulpit to preach the truth, as he sees it, must not be compromised.

3. The minister may use the existing organizations of the church as a means of imparting information and creating interest. The men's club might find much more vital programs than some of them now do, if they dealt with the hot spots of community life. The young people of this great city find themselves catapulted into a society with which many of them are unable to cope. Surely, Daniel in the lions' den had nothing on them. Women's societies need to understand social problems and are sensitive to their implications. Older Sunday School classes could find great zest in discovering the mind of Jesus in relation to the social problems of the community.

4. The local minister can help in creating a better social consciousness by informing his people about the work of our own neighborhood houses, by providing for their support, by arranging exchange visits and mutual acquaintanceships. Perhaps the by-product of the neighborhood houses in a quickened conscience of well-to-do churches might be almost as great as the service to the neighborhood communities themselves, provided this coöperation is done in the spirit of fellowship and not of patronage.

5. The minister can create study groups, especially for the purpose of securing better information on social questions. Material is available. Leadership is important.

6. The minister can arrange for special programs and events. Participation through pageants and plays can be provided; educational trips may prove helpful, all undertaken in the spirit of fellowship and not of patronage. Armistice Day can be made a means for the promotion of peace. Church nights are useful. Pulpit exchanges may be arranged with ministers from other racial groups.

The local minister interested in a better understanding of social issues by his membership may well appoint a carefully chosen committee of men and women and young people to give

general direction to these educational processes.

He will seek to bring forward for leadership on his Board of Elders, in Sunday School, young people's groups, and clubs, persons qualified by experience and training to give the teachings of Jesus their social import. Is it too much to expect that an interest in the kingdom of God on earth might be made as essential a qualification for eldership as an interest in the kingdom of God in heaven?

The Department feels that there is reason for encouragement in what is actually being done in Presbyterian churches in Chicago, and that there is much to be commended of which it does not know. It does know that research work is being done by a high school church group studying community needs; that an older young people's society is studying politics as related to citizenship, considering what is good citizenship; one Southside church is inviting young people from a Colored Presbyterian church to meet with them for discussion, and are in turn visiting their Colored brethren. There are certain inter-faith exchanges. The neighborhood houses are doing much to encourage good racial relationships and understandings. Several churches conduct forums on social questions (with how much freedom or lack of bias we do not know). About 30 Sunday Schools, using the regular Presbyterian graded lessons, are guiding the minds of their students in this direction.

Your Department believes that progress is being made in the churches of the Chicago Presbytery toward a better understanding of the relationship of the Church to peace, the liquor traffic, amusements, race relations, industry, charities, and civic life, and that increasingly the pulpit message will bear an interpretation of the Christian message toward the solution of these problems.

WHEN IN ROME

The phrase "When in Rome do as the Romans do" should be changed to read, "When in Rome, do as the Christians did."

Clyde E. Wildman, President of De Pauw University

A City Church in Social Education and Action

BY WILLIAM F. WEFER *

FOR more than a year, many pastors and religious educators have been exploring the possibilities of adult education under church auspices. The reorganization of the Department of Social Education and Action of the Presbyterian Church, U. S. A., in effect raises the question whether a definite program of social education for adults is not a primary obligation of the local church. The first conference of the United Christian Adult Movement, meeting in Lake Geneva in the summer of 1936, was called to "define, plan and launch an aggressive movement in Christian education and social action among the adult forces of American Protestantism." The future success of denominational and interdenominational programs of social education and action will largely depend upon the demonstrated experience which has accumulated during the past year and the degree to which this experience fires the imagination and enthusiasm of the average local church.

This is the story of a local church which has attempted to carry on a general program of adult education. It should be stated that the program was carried on in a city church of about four hundred members, made up almost entirely of the working class, and with no trained leadership other than the pastor. The story is told in the hope that it may prove stimulating to others.

The possibilities of a year's project in adult education were first discussed at a meeting of the pastor's council, made up of representatives of the church organizations. It was then submitted to and approved by the church officers in September, 1936. Following the plan of commissions into which the conference group was divided at Lake Geneva, we selected seven areas of adult experience for education and action, assigning each area to a month for intensive study. As far as possible, the area was

* Pastor, Good Shepherd Presbyterian Church, New York City, and chairman, New York Presbytery's Committee on Social Education and Action.

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considered in the month in which, because of denominational or special emphases, it would logically come. The areas selected were as follows: October—Christian Home; November—World Relationships; January—Church and the Community; February—Race Relations; March—Personal Religion; April—Christianity and the Economic Problem; and May—Leisure Time.

For each monthly emphasis, a different committee of from eight to twelve people was appointed from the members of the congregation. These committees met with the pastor during the month preceding their emphasis and planned the details of the program for the month following. As the project continued, it was found that the plan of having different committees of laymen for each month became the center and strength of the whole project. The gap which so often separates young people and adults in church work disappeared as they studied and planned together concerning common problems and interests. Over the course of the year, from sixty to seventy-five different individuals were personally charged with the responsibility of aiding in a definite program. As the committees did their work, a healthy rivalry developed as each committee endeavored to maintain the standard of the previous groups and to add new details to their program.

As each committee studied its area, there were three objectives which were always kept in mind in the development of the program. 1—A consideration of the issues involved in each area. 2—An explanation of the Christian solution for the issues. 3—The planning and carrying out of definite projects of education and action. With such a program, denominational and community emphases were considered as logical and natural steps in the development of the various themes rather than as artificial points due to a pre-arranged plan of a board or outside organization. In view of the emphasis for 1936-37, "Pioneering with Christ," suggested by the General Council, we called the whole project "Pioneering with Christ in the Home, Church and Community." The plans of the Board of Christian Education for a Christian Home Week were naturally considered in the program for Octo-

Note—On the opposite page is a photograph of the banner used by the Department of Social Education and Action (SEA) of the Presbytery of New York, used at its public meetings to present the range and nature of its objectives.—Editor.

ber. During the month of November, when we were considering World Relationships, we planned for an address by a missionary on the international aspects of the work of foreign missions and distributed a large quantity of literature from the Board of Foreign Missions.

The project has now been carried on for almost seven months. What have been the concrete results? They can be best expressed in a remark made by one of our Elders to the pastor. "As I sat there, this morning, listening to you outline the plans for the month, it seemed to me that any visitor in the congregation could not help coming to the conclusion that here was a church with an active and interesting program." There can be no doubt that our people are aware that we are doing something which is vital and helpful. Our mid-week service has been revived in numbers and interest. More adults are taking part in the program of the church than ever before. So far as the whole membership is concerned, we have offered to every adult a definite opportunity to come to grips with vital adult problems, to understand the relationships of Christianity to these problems and to do something about them.

The following illustrations of some of the monthly projects of education and action may be interesting:

October—Christian Home

Forum meetings on "Problems of Modern Home."

A series of conferences for parents of children under twelve led by the pastor, a physician and child specialist.

Distribution and sale of 15 different kinds of pamphlet material dealing with all phases of home problems.

Home Sunday service with special order of worship built around the theme of the Christian home.

One act play on a home problem—"Blue Glasses and Harmony" by Dolby & Powell, American Baptist Publication.

November—World Relationships

Conducted plebiscite among congregation on attitudes concerning war and peace.

Cooperated with Emergency Peace Campaign in securing delegation to Peace Rally.

Distributed literature from Board of Foreign Missions.

Forum meetings on issues of war and peace.

Presented one act play from World Peaceways—"Three Who Were Soldiers."

January—Church and the Community

Made sociological map of parish with statistics on health, housing conditions, etc.

Distributed pamphlets from Board of Health.

Sent resolution from Church on Child Labor Amendment to state Senate Committee.

Collected items of community interest for Church bulletin board.

Contacted neighborhood hotels with church information.

Forum meetings on community problems with local Police and Health officials as speakers.

February—Race Relations

Forum meetings with Negro, Chinese and Jew as speakers.

One act play on relationship between Christians and Jews—"At Our Door" by Elizabeth Edland.

Bulletin board clippings from papers of race relations items.

Inter-service exchange with Chinese Presbyterian congregation.

Pastor, choir and people of both churches visited on two Sunday evenings.

Visit of pastor and people to Synagogue.

Basketball game between young men of Chinese Church and our church.

Conducted See-Your-City trip with emphasis on Russian people in city.

THE BUSINESS OF THE SOUL

There is no democracy among values, however each may cry out for an equal vote. It is the business of the soul to impose her own order upon the clamorous rout, to establish a heirarchy appropriate to the demands of her own nature.

JUDGE LEARNED HAND, *in address to the Harvard Alumni Association on June 18, 1936*

“It Works Both Ways”

BY MARY ELIZABETH BEHNER*

“To hear Scotts Run rush by at night
One might believe it a gay brook
—If we did not know—
With bubbled ripples bouncing
Over clean, grey stones,
With mossy, emerald ledges
And tiny pools with minnows flipping up.

It foams with liquid silver in the starlight;
But we know it reeks with rubbish,
Yellow slime from the mines.
Tin cans, rusty bed-springs,
And watermelon rinds.”

THE student who wrote this poem began teaching a Sunday School class in the Scotts Run mining camp during 1933 when a sophomore in the University. There she learned of prevailing low standards of living, boys of immature age and physical ability used as small wage earners, and very poor working conditions for adults in mines that often operated near the bankrupt class. Other things that could not help but remould her philosophy of life were inadequate schools, illiteracy, high-priced company stores, filthy creeks and unsanitary toilets, beer gardens, common law marriages, lack of morals and family love, and many other things that discolored and disorganized this highly publicized mining community. The startling contrast in the poem revealed a challenge of the beautiful and idealistic by the ugly and real . . . for Scotts Run had been known widely, and unfortunately described as a “cesspool of barbarism and lawlessness entirely surrounded by a state of civilization.”

When the Presbyterian Board of National Missions sent me to Scotts Run to inaugurate mission work in the fall of 1928, the thing that concerned me most was the fact that but five miles

* Miss Behner is the Director of The Shack, the neighborhood house at Scotts Run, Monongalia County, West Virginia, under the direction of the Presbyterian Board of National Missions.

separated an underprivileged community of close to 10,000 residents and a State University Center—with nothing being done about it. Each year scores of University students were graduating with “majors” in sociology and economics—having never even *been* to Scotts Run where they could have seen at first hand all the social and economic problems listed in their textbooks. It seemed to me that when once aware of the possibilities, the selfish life of the average student who spends four years “getting” an education might be transformed to a “sharing” of his knowledge in Scotts Run, the place of greatest approximate need, where at the same time classroom theories might be tested. In such a strategic situation why couldn’t it “work both ways”?

A Wooster College senior who recently visited Scotts Run writes, “Certainly the experience has been helpful to us as students, as citizens, and as prospective ministers. Funny isn’t it . . . Scotts Run needs what we have in excess here—education and Christian morality. We need what Scotts Run knows so well—suffering.”

By having the opportunity to work in Scotts Run, many students have visualized descriptions in their textbooks, and have been able to develop attitudes of understanding and genuine service. Surveys and studies made by sociology students have received credit by that department, and often have been the basis of continued personal service in Scotts Run.

The opportunities have not been limited to social and economic fields. Music students have found deeper meaning in their art through conducting choirs, directing sings, and playing the piano for Sunday Schools. Public speaking “majors” have found expression for their talents in this social setting by coaching plays and dramatic clubs.

The first nursery school in the Monongalia county territory outside of Morgantown was our experiment, conducted by a child psychology class from West Virginia University. The class was divided into five teams of students which took weekly turns in supervising the nursery school work at THE SHACK, our community center. The standard nursery school program was followed, but in addition each student made a special study of a specific problem throughout the semester. Speech, motor ability, sleep, eating and play habits were among those studied. Not only were classroom theories in practice, but a definite service was

*Students and Miners Coöperate in
Christian Social Action*





At left: A miner's family at home.

Below: Christmas Eve at the Shack.

Scotts Run Creek and Mining Camp, West Virginia.



being rendered to pre-school children in Scotts Run, and the thinking of each student was continually being influenced by first hand experience with underprivileged children. "It worked both ways."

Five years ago a student in the University conceived the idea of a "Beautiful Homes Club" for young girls in Scotts Run. This attempt at a practical approach to home beautification has developed until to-day the club is being sponsored as the major field project of Phi Upsilon Omicron, national honorary home economics sorority in the University. The sorority not only finances the project but conducts the program through its personnel.

One of the most unique projects ever undertaken by students was an event of the pre-Christmas season executed by sororities and fraternities on the campus six years ago. Clothing and household articles were collected weeks in advance. On the morning of the eventful day, cars sped out to Scotts Run to transport eight undernourished children and their sickly mother to Morgantown. Each boy was taken to a fraternity house and each girl to a sorority house for bath and lunch, and later on a shopping trip for the purchase of clothes. In the meantime a team of students drove a truck of supplies out to Scotts Run and became immediately busy at the poverty stricken three room shanty of the family—burning up old mattresses and filthy rag covers, replacing them with new mattresses and bedclothes; hanging curtains at the bare windows, putting drapes in the place of gunny-sack door partitions, scrubbing floors and laying rugs, filling the empty cupboard with food and utensils, covering the only table with oil cloth, and caring for dozens of other details that are generally considered the first essentials of the average home. In the afternoon the family was assembled at the Presbyterian student headquarters where a Christmas party was held. When the family went home after the day spent in Morgantown they found a veritable miracle had taken place . . . their shanty had been transformed into a cozy home.

The "Charm School," initiated in 1929, brought together Scotts Run adolescent girls who were taught the physical, social, mental and spiritual charms in weekly sessions over a concentrated three months' period, the staff of which was composed of Phi Chi Delta, Presbyterian Sorority, girls from the University.

Religious education has been made vital through contacts of

student religious groups with Scotts Run. Mission Sunday Schools are conducted each Sunday in the camps, almost entirely through student help. At times the Scotts Run group comes into Morgantown for a religious service, and in return Morgantown groups go to THE SHACK for a meeting at Scotts Run—a continual interchange of individuals in opposite environments. For many, such an experience has been the first trip of a miner's child to "the city" and on the other hand the first trip of a student to a "mine camp." It *should* "work both ways."

The very basis of social progress to-day is an understanding of the atmosphere out of which our social and economic problems arise. Only then can problems be diagnosed and treated intelligently. Students should have this laboratory experience while in college. Too often do our colleges stress theory and "textbook problematic life" with little or no thought of experimenting with or testing out these beautiful ideals. The teachers have built up nice theories, rules by which to cope with social and economic problems but many such solutions would not stand the "acid test" when actually applied in the field to the rapidly changing conditions of our time.

This has been the theory that has built up the philosophy behind the Scotts Run work. Through student service THE SHACK community center has developed a wide range of activities for a community where otherwise no constructive program would be going on. On the other hand students have a continuous outlet for energies and a laboratory for theories.

This project of contact has grown by leaps and bounds. Professors and student are realizing its value, and are beginning to make it a vital part of their curriculum. Not only do students get credit for Scotts Run collateral work but a "community problems" course was recently put into the University curriculum for credit. Two years ago the West Virginia Student Service Project was created by the combined efforts of the Board of National Missions and the Board of Christian Education, with Alfred Lee Klaer as director.

One student from an Eastern college who recently left Scotts Run after an extended visit wrote, "College worries are relatively minor. Much more troublesome to me is that recurrent worry—what can I, a student, do about Scotts Run?"

Wise Men or Fools?

(Continued from page 5)

fundamentally they are intelligent conservatives, whether they admit it or not. When it comes to the method of accomplishing the goal, a new social order for instance, they will listen with respect to an intelligent presentation of ways and means. See to it that you give them such a constructive alternative for the cure-alls and nostrums.

The Question of Motive

Finally after method of reform you come to the question of motive. There and there only have we the great advantage over the promisers. They promise everything for the body and not much for the soul. Even the Church Convention pronouncements for a new economic order are mostly couched in terms of creature comfort. In this lonely passage of each soul through life, the promisers help little. Young people want something spiritually permanent and enduring, a cause to which they can attach themselves. They believe that we are progressing toward a goal, an ideal commonwealth on earth, a city with foundations. And they have a passionate conviction that a moral power working through men in each generation can change that generation for the better.

So there you are. I have seven of this younger generation who don't pay much attention to me, or so it seems. In the youngest the repetition of discipline shows results finally. But in the older ones—well, I thought I was persuasive last year, but I discovered recently under the lapel of the last fall's suit of my oldest daughter, 18, a Roosevelt button. Or perhaps it is the question, to smoke or not to smoke, in which my opinion seems unimportant. Similar experiences may seem to shake the foundations of our faith now and then, but that is the nature of faith. It was the royal pessimist in Ecclesiastes who hated the work he had made because he did not know whether his successor would be a wise man or a fool. But it was that grand old optimist Paul who said that troubles bring endurance, and endurance brings character, and character brings hope. Faith returns and we know that modern times are solidly built on youth.

Book Review

The Fate of the Family, by Arthur E. Holt, Willett Clark & Company, Chicago, 1936. \$2.00.

After a brief review of the limitations of the Oriental marriage based on the dominant interests of race, and of the conventional European marriage based on class considerations, Dr. Holt turns to the problem of democratic or romantic marriage and the family life based on it. "The romantic marriage," says the author, "has not accepted its responsibility as the center of a constellation of free social functions, each of which must exist for something more than itself. Those who build families will have to accept this fact. Society cannot endure chaotic relationships in its central function." The alternative is order by a totalitarian state.

The point of view of the book is thus stated: "People who are entering into the family relationship should realize that they are building little societies within a democratic world which itself depends on a collective conviction." This conviction that the family is a social group and not a mere assembly of individuals under one roof must be built up by those who establish social ideals and attitudes—the clergy and the educators. "Marriage needs not more individualism, but a better social philosophy."

If the ministers and the teachers perform well their task of convincing people that the building of families and the rearing of children is necessary and worth sacrifice, Dr. Holt believes that the future of the democratic family is assured. No other institution in society can take over the family function. A democratic family system is a bulwark against any type of caste—"An unfettered Cupid can do more to break down caste systems than any other force." Families based on affection and good will pour these qualities into the national life which greatly needs them. Instead of considering substitutes for the family, we should concern ourselves with writing upon the national consciousness the significance of the family as a great group-value which the nation will accept as the objective of national effort. This is a book, not only to be read, but to be practiced. The fate of the family is in the hands of those who read and practice.—C. J. T.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Girl Overboard (Gloria Stuart, Walter Pidgeon) (Univ.) Well-knit little murder mystery. Crime committed as ship sails, fire at sea destroys evidence, but clever district attorney finds more and a fine heroine for wife as well. Suspense well maintained. Quite above average Class B picture.
For A: Good of kind For Y: Good For C: Hardly

Park Avenue Logger (Geo. O'Brien, Beatrice Roberts) (RKO) Vigorous, healthy little yarn about lumber-king's son, thought by father to be high-brow sissy, known to audience as wrestling champion. At father's camp for toughening, he detects crook management and saves father's interests in smashing style.
For A: Hardly For Y: Good For C: Probably good

Wake Up and Live (Winchell, Bernie, Faye, Jack Haley, Patsy Kelly, Ned Sparks, Catlett) (Fox) Hilarious farce comedy at its best. Winchell-Bernie feud and Kelly-Sparks wisecracks deftly woven into plot centered on hunt for "phantom troubadour," whose voice, accidentally on air, starts frantic complications.
For A-Y: Excellent of kind For C: Probably amusing

Carnival in Flanders (La Kermesse Heroique) (French prod., English titles) Outstanding costume comedy brings to life imaginary episode in 17th Century Flanders. Wives heroically ignore terror-stricken men, turn horror of Spanish invasion into hilarity by feminine methods. Merrily sophisticated masterpiece.
For A: Excellent For Y: Doubtful For C: Beyond them

Laughing at Trouble (Jane Darwell) (Fox) Pleasing portrayal of small-town life and people with assorted characters providing simple humor and drama. Kindly spinster-newspaper-publisher skillfully manoeuvres affairs and people, and successfully proves innocence of youth falsely accused of murder.
For A: Perhaps For Y: Fairly good For C: Mature

When Love is Young (Virginia Bruce, Kent Taylor) (Univ.) Colorless version of trite theme. Plain small-town girl of humble family, snubbed by classmates, is made into beautiful Broadway star by clever press-agent, and gets to even up old scores. Chief asset is deft character role by Walter Brennan.
For A: Fair For Y: Probably good For C: Little interest

Revolutionists (Russian, with English titles) (Amkino) Sincere, convincing story of actual growth of revolution from Czarist terrorism of '96 through bloody climax of 1905. Some naive still, but notably good photography, acting and narrative. Avoids raucous sound, dragging tempo, and overdone close-ups.
For A: Good For Y-C: Doubtful interest or value

Romance and Riches (Cary Grant, Mary Brian) (Gr. Natl) Exaggerated, highly incredible Oppenheim story of ultra-rich hero bored by luxury, goaded to earn his way incognito for a year. He carries through, sows princely gifts secretly among deserving poor, and wins humble heroine and happiness. Main idea wholesome.
For A: Mildly amusing For Y: Good For C: Perhaps

Thunder in the City (Edward G. Robinson) (Columbia) American super-salesman supposed to stampede London by high-pressure ballyhoo into stock-buying in new metal discovery. He wins heroine when bubble bursts. Impossibility made breezily real. Harmless and lively fun if taken as hilarious exaggeration.
For A: Fair For Y: Good For C: Perhaps

Captains Courageous (Bartholomew, S. Tracy, L. Barrymore) (MGM) Powerful portrayal of rich little snob transformed by hard knocks and high adventure among rough but understanding fishermen. Grand Banks schooner life magnificently shown in tense, convincing, human drama. Masterpiece of cinema.
For A: Excellent For Y: Excellent For C: Very strong

Reference Materials

*Contains good Reference List.

†Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education and Action, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed on page 44, except where otherwise indicated.

“Social Progress”—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, \$1.00 a year. Please use blank on page 48.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.

*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.

*Christian Education and the Alcohol Problem—10 cents.

Liquor Control—10 cents.

Youth Action on the Liquor Problem—A guide to personal and group action—15 cents.

The Value of Temperance—A leaflet for general distribution. 2 cents each, 50 cents a hundred.

*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, \$1.00 a hundred.

*Children and the Alcohol Problem—12 page pamphlet, single copy free.

*Juniors Explore the Alcohol Problem—Elsie G. Rodgers. A five-period unit for Junior societies and clubs. 30 cents.

Have This Mind in You—A worship service. 12 or more copies, 1 cent each.

My Temperance Declaration—(A card to be signed). 2 cents each, 75 cents a hundred.

The Alcohol Problem—A bibliography. Free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.

*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.

Declaration of Purpose—(A card to be signed). 30 cents a hundred.

(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)

Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, \$2.50.

Better Motion Pictures—A Discussion Course—25 cents.

Peace

“WAR TOMORROW: Will We Keep Out?”—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents. Additional copies of the text for members of the group, 25 cents each.

*Beyond War—A worship and study program, 10 cents.

*Program Suggestions for World Peace—10 cents.

Beyond Remembrance—A worship service. 2 cents each, 12 or more copies, 1 cent each.

- The Will to Peace—A worship service. 12 or more copies, 1 cent each.
 Services of Worship for World Understanding and Peace—15 cents.
 †The Churches and World Peace—Walter W. Van Kirk. Free.
 My Personal Peace Pact—A declaration of purpose (a card to be signed),
 2 cents each, 75 cents a hundred.
 †Peace and International Relations—A Bibliography. Free.

Race Relations

- The Church and Race Relations, 4 cents.
 Race Relations and World Peace, by Eliot Porter. Young People's Elective.
 Teacher's edition 15 cents; Pupil's edition 15 cents.

Sabbath Observance

- The Sabbath—For Man—by Eliot Porter and A. C. Wickenden. A study unit—15 cents.

Community Problems

- The Church in Its Community—The Community emphasis made effective through church, presbytery, and synod coöperation. Single copy free.
 Thy Will . . . on Earth—A service of worship for use in church and community groups. Single copy free; 25 cents a hundred.
 Is Our Community Christian?—A discussion outline for church or community groups of young people or adults. Single copy free.
 The Church and the Community—A list of available reference and source materials. Free.

Social Relationships

- *A Christian in His Home, by Eliot Porter (Problems of Marriage). Young People's Elective. Teacher's and Student's edition, 15 cents each.
 Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's edition 20 cents; Pupil's edition 15 cents.
 Ideals of Love and Marriage. 5 cents single copy; \$4 a hundred.
 †Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
 †Keeping Fit. Free.
 †A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. 10 cents.

Economic and Industrial Relationships

- Churches in Social Action—Why and How, 10 cents.
 Official Pronouncements of the General Assembly Relative to Social Issues (1910-1936). Free.
 Social Ideals of the Churches, 5 cents.
 *Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper \$1; cloth \$1.50.
 What Your Church Can Do in Social Service, 5 cents.
 †Economics and Social Relationships—Bibliography. Free.

Presbyterian Book Stores

Philadelphia: Witherspoon Building
 New York: 156 Fifth Avenue
 Pittsburgh: Granite Building

Chicago: 216 S. Wabash Ave.
 San Francisco: 234 McAllister St.
 Minneapolis: 1040 Plymouth Building

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